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A
FAIR WAY
WITH THE
DISSENTERS
AND THEIR
PATRONS.

Not Writ by Mr. *Leslie*, or any other *Fu-
rious Jacobite*, whether Clergyman or Lay-
man; but by a very Moderate Person and
Dutiful Subject to the QUEEN.

17

L O N D O N:

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in St. Paul's Church-yard, 1704.

A

FAIR WAY

THE

DISSENTERS

A NEW

PATRON

By the Rev. Mr. J. J. ...

... of the ...

... but by a very moderate person and

... subject to the Q. U. E. N.

17

AND

... by ...

... in ...

A
FAIR WAY
WITH THE
DISSENTERS.

WELL! If in Disputes in Print and Disputes at *Bil-
linggate*, which, as they are manag'd, are equally
scolding, he were to carry the day who rails loud-
est and longest; Wo be to the poor Church and its
Friends, they could never shew their Faces or hold up their Heads
against the everlasting Clamour of their Adversaries. For what
Thunder may we expect from those *too violent Spirits*, which these *More seditious
Ways*
meek and good Christians *do not deny* they have among them; when
even your *Moderate Men*, your *Men of Temper*, those hearty Advo-
cates for *Peace and Union*, who even challenge us to it, as much as
to say, that we may have *Peace and Union* with them if we dare;
when these good Souls, not at all given to *Revenge themselves*, a- p. 23
gainst the *Christian Principle*, beng only forced to expose others for
their own just *Vindication*, and who had much rather live in peace, and p. 24
bury the *Iniquities*, the *Rebellion*, *King-killing*, *Persecution* *Princi-
ples*, &c. of theirs and our *Forefathers*, than come to an *Account*;
for which no doubt they have their Reasons. When even these
meek Lambs, who never *Insult their Brethren*, are forced to make a

p. 12 use of *Rudeness, Ill-manners, Opprobrious Language, Bitter Scarri-*
 p. 10 *lous Invectives, Rallying and Bullying, Barbarous Designs, Fools Coat,*
 p. 2 *Knaves Coat and Traitors Coat,* (tho when a Coat fits a Man, accor-
 p. 3 ding to Cyrus his Justice, he ought to wear it) *Lamponing, Inso-*
 p. 3 *lent Behaviour, Gallows and Galleys, Essence of Persecution, Gall not*
 p. 4 *a little and Prejudice to Extremity, Positive Untruths,* and, but that
 p. 9 the word sticks a little in their Throats, they'd almost said *Lies,*
 p. 10 but *Falshood and Prevarication, Positive Falsities,* are what they
 p. 11 make no scruple at all of uttering, *Envy, Pride, ungoverned Passion,*
 p. 13 *Black Notions, full of Malice and empty of Charity, Genuine Forgery.*
 p. 18 Are forced to call a Minister of Christ, a *Fury made up of a Compli-*
 cation of *Malice, intolerable Pride, Bigotted Zeal, and Bloody, Hel-*
 p. 10 *lish, Unchristian Principles;* accuse him of *Debauching the Pulpit,*
 and *Scandalizing the Ministerial Function,* and with an *Heart full of*
 p. 14 *Malice, through a Mouth full of Cursing and Bitterness,* to lay the
 p. 7 *Trifles of Drunkenness and Lewdness* to the charge of two Famous
 Universities, besides those more substantial Crimes of *Unjust and*
Unfair Terms and Imposed Oaths, that is, Oaths to be true to the
 Government in Church and State, which if they were laid aside,
 the honest conscientious Dissenters, to get in two thousand of their
 Children, would venture the poor Babies *Morals,* in relation to the
 former *Trifles of Lewdness and Drunkenness,* nay even the Danger
 p. 9 of being infected with *Farce in their Sermons and Buffoonery in their*
Preaching, which, for ought any one knows, may be suck'd in by
 them in a more natural Air. And to say all in a word, to accuse
 p. 4 the whole Church of *Want of Justice, of Treachery, Barbarities,*
 p. 21 *Injustices,* (according to the *English* of these Correctors of our *Stile*
 p. 23 and *Manners*) and *Ingratitude to Dissenters.*

A heavy Charge! and what can be said to't? for were I ever so
 much disposed to bluster and make a noise, to treat these Folks
 with all that Contempt that is due to little Scriblers and Busie-
 bodies, who, either for Bread, and to deserve their Wages of the
 Party, or out of an innate Love to Mischief, alarm the Mob, and
 impose upon the Ignorant and Careless Reader, by venting
 bold Slanders and notorious Untruths, in a plausible *Stile* and
 with some shews of Probability, with an Insolence peculiar to
 themselves

themselves, and a matchless Effrontery; yet alas for me! I go to Church every day, and of course hear the Scripture read in the Liturgy, and this has so damp't my Courage, that I dare not bring a *Railing tho a true Accusation* no not against the *Devil* himself, but can only say with *Michael*, the *Prince of the Church*, *The Lord rebuke thee*.

But Anger and Ill Language apart, and to deliver them from the fear of that which their Charity and good Nature would be so loth to find, that our *Discourses are Banter*, and our *Preaching Buffoonry*; I shall frankly own with an Ingenuity they would do well to practise, that the *Total Destruction of Dissenters as a Party* (the Barbarous Usage that *More Short Ways* is so afraid of) is indeed our Design. 'Tis the Design of all honest Men and good Christians, even of the Dissenters themselves, if they may be believed, and if they are not notorious Hypocrites. And supposing the Bill against *Occasional Conformity* aim'd at this, which is the very worst that Wit or Malice can charge it with; no violence was done in the least to the *Toleration Act*, no *Ruin*, no Injury wou'd have followed to Dissenters; nothing indeed could have been more for their Interest and Real Good. For if I do not make it out before I have done, that to strike at the *Root of the Dissenting Interest*, to ^{p. 4} *extirpate and destroy* Dissention, and hinder its *Succession* ^{p. 3} *in the Nation*, neither hurts the Consciences, the Persons, nor the Estates of the Dissenters, *then I do nothing*; and promise to pull in my Horns and tamely be condemn'd, to hear only their Sermons and read all their Pamphlets, and in fine, to be *Daniel Burgess* and *Defoe's* Convert.

To the Business then: How often have we been told of the *fatal Consequences of our Divisions*, that *Disunion first weakens, and then destroys the Body Politick*; and that if we are acted by the *Spirit of Disunion*, 'tis a sign the things of our Peace are hid from us, and that we are judicially devoted to *Destruction*; and are therefore call'd upon to heal the Breaches,

p. 12 use of *Rudeness, Ill-manners, Opprobrious Language, Bitter Scarri-*
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by the great Advocates for what they term *Moderation*, being assur'd by them of the Dissenters willingness to come to *Terms of Accommodation*, that henceforth there may be no more Divisions among us, but that the Protestant Interest may be strengthened, and we may *all be Brethren*? Where then is the harm of putting an end to the *Dissenting Party*, and removing all Marks of Distinction? Is not this what we really, and what they at least seemingly desire? Both sides agree in the end, tho' they cannot agree about the means of doing it.

Now suppose St. *Peter* and St. *Paul*, or Men who act by their Authority, are influenc'd by their Spirit, and preach nothing but their Doctrine, shou'd prevail upon our Dissenters to *mark such as cause Divisions and to avoid them*, and to maintain *the Unity of the Spirit in the Bond of Peace*; would not this be the ruin of Dissenters as a *Party*, and totally *destroy the Succession of them in this Nation*? On the other hand, to make a supposition that may please them better; suppose Dissenters were agreed among themselves, and that they were able to tell us what will satisfy them; suppose *the Men of Moderation, who gave Peace to the Dissenters*, shou'd open their Arms and the Doors of their Church as wide as Heart could wish, not leaving a Ceremony, or so much as the Creed and Lords Prayer, to offend a Conscientious Dissenting Brother; wou'd you be Coy? wou'd you still draw back, for fear of *Destroying the Succession of Dissenters*? no I warrant ye, Dissenters know their Interest a little better. So then I hope I have made good my Point, that Dissenters may be destroy'd as a *Party*, without any the least Damage, either to the Consciences or Interests of Dissenters. If I am in the wrong, pray tell me what your Writers mean by Moderate Episcopacy, by Comprehension and Union? are these only pretty words to draw us on to make our Court, that you may have the Honour of rejecting us;
and

and may shew the World what great Offers you refuse, only for the dear sake of the Dissenting Party and Interest? And that Division is so sweet a thing, so many Markets are to be made by't, that you wou'd not, scarce for Heaven it self for it's a place of Union, have Dissention extirpated; but had much rather part with Apostolical Succession, than with a Succession of Dissenters?

So then, Bróther *Short-ways* has a little over-shot himself, in being so violently concern'd for the Destruction of Dissenters as a Party. The poor Man was to blame to discover the Mystery, it should have been kept among Friends, whilst the World had been amus'd with tender Consciences and grievous Persecutions; that is, in plain *English*, the keeping a Man out of a Place, who can't come into't but by violating his Conscience. For *some* there ^{p. 9} are who *have Charity* little enough to suggest, that this is *the very Essence of Persecution*: and truly one can't but think that *Short-ways* is of this mind, when he affirms it to be a *Positive Untruth*, that Episcopacy is Persecuted in *Scotland*: No says he, the *Church has fair Quarter* there; ^{p. 17} and how does he make it out? Why, they *may enjoy the Advantages of Places and Preferments*, as often as the Queen thinks fit to give them, *a thing we are denied here*, says he: We have Liberty of Conscience 'tis true, Indulged us by Law, whilst they are not allow'd to Worship GOD after their own Way, so much as in Private, so far as Presbyterians can hinder it, notwithstanding the Queens desire and Letter on their behalf; and therefore from these Premises it undeniably follows, that they have *fair Quarter*, and we are Persecuted for Conscience sake. Admirable Logick! only to be learn'd in Mr. *Morton's Academy*, for *Oxford* and *Cambridge* are never like to *match* it. Let this then pass for the Second Mistake, I ^{p. 10} would not for the World say *Positive Untruth*, much less
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that broad Ill-manner'd word *Lies*, which our Friend *Short-ways* has happen'd to fall into.

p. 1

p. 4, 5

A Third may be his talking for Peace and Union in one Page, and in a little while being very angry at any thing that looks like *preventing Posterity*, from keeping up a *Succession of Dissenters in this Nation*. This is, says he, a *striking at the Root of the Dissenters Interest*; their Interest then, say I, is the main of their Religion; and Division is the Principal Article of their Faith. The Dissenters either believe our Communion Sinful and Damnable, or they do not believe it so; if the first, then they do that which so much provokes *Short-ways*, when he supposes it done by Mr. S. towards Dissenters, they exclude us from hopes of Salvation; nay, they themselves do wilfully commit a Sin for *filthy Lucre's sake*, as often as they become *Occasional Conformists* for Preferment. But if our Communion is not absolutely Sinful, but only would be so to them, because they doubt of it, and because their Consciences are tender, which is the only justifiable Reason for granting Liberty of Conscience; what necessity of Nursing up their Children in the same Doubts and Scruples? which, make the best of them, are but Weaknesses; must the Off-springs Consciences needs be of the same Cut and Fashion with their Fore-father? And were it not better both for their own Posterity, and for the Nation in general (to which certainly these great Pretenders to Publick Spiritedness ought to have some regard) to lay the Seeds of Dissention as much out of their Childrens way as possible, and not beat into their Heads such Fancies and Prejudices as would ne'er come there, were they not drove in by an aukward Education, or afterwards taken up upon Worldly and Unchristian Views, and for Temporal Advantage? *Short-ways* may call it *Nonsense* as long as he please, but surely could a Method be found out to prevent Posterity from falling into the Separation, it would

p. 13

p. 5

would be one of the greatest Benefits could be done this Kingdom, and no manner of Prejudice to the Toleration. Suppressing of their Schools would be a very good and necessary Work, were it like to destroy a Faction; which sure could do no manner of hurt to a truly Conscientious Dissenter. As for such as would keep up the Party and Separation to perpetuity, unless we're resolv'd to wink very hard and to take no warning of the Precipice, they plainly shew us, that the Ruin of the Church is the thing they are resolv'd on, and that their fear of being prevented in this Design is the only matter that Alarms them, how loudly soever they may Clamour, with their pretended Fears of their own Destruction.

Fourthly, It is not true that Mr. *Sacheverel* is the *Real Author of the Shortest-way*, or else your Friend *Defoe* is a Plagiary; that *Original* of Honesty, Truth and Ingenuity, being Printed among his *Handicrafts*, with his own *shining* Face in the front of them. As for Mr. *Sacheverel*, and those other Gentlemen whom *Short-ways* is so free with, they are of Age let them answer for themselves. Tho' if the *Rev'd. B----*, the *Esq; M----*, the *Dr. H----*, p. 3 be any where but *in nubibus*, they ought to be expos'd, or the Slander silenc'd. *Short-ways* wants no assurance that I can find, to speak out in Words at length, or if the modest Man's diffidence restrain him, there's a Mr. *Defoe*, who spares ne'er a Sovereign Prince, in *Christendom*, will do it for him. And since this exalted Person, and many of his rigid Dissenting Brethren, damn *Occasional-Conformity*, and have writ against it, even in Contradiction to Patriarch *How*; what harm I pray for a poor Church-man to p. 8 Banter it a little, and to take a loose after the Mode of the Times; now Madness is so much in Fashion? And it is not improbable, that *Short-ways* has discovered the true cause of the Politick Dissenters rigour against Brother *Occasional*; they would have the Government know, what they tell p. 9, 10 you.

you a Bishop has prov'd, was Queen *Elizabeth's* Practice, that *Persons of different Religions*, ought to be admitted, without Scruple or Caution, *into Places of Trust*; the Laws notwithstanding, which can never be injur'd by being dispens'd with in Favour of Dissenters, and then *the Test would cease*, and *Occasional Conformity would die of course*; and so no need of a Bill, the Business is done without it.

p. 5, 6

Fifthly, *Short-ways* manner of Proof, that his Tutor *Morton's* Politicks were not *Antimonarchial*, nor *Destructive* to our *Constitution*, I know not whether to call a Falshood or a Flam. For tho' the antient *Manuscripts* now above 25 Years old, are left at the Publishers for any one to peruse; yet who this Publisher is, the Man in the Moon can tell; for my part I read no Direction to find him, either in Book or Title Page. But one needs not thumb over and wear these choice Papers, *Short-ways* lets us know how well he profited under such Instructions, both in the Art of Reasoning and in Politicks. For "Justice, says he, " *which is the end*, is superiour to the King that Executes, " *who is the means*; therefore, Evil Administring Princes " may be Depos'd! Who but a Dissenter could ever have had Brains enough to pick this out of Mr. *Sacheverel's* Sermon! Tho' it follows most undeniably by a Chain of Mr. *Hobbes's* Consequences: As thus, " The Regular Administration of Justice, is the Grand End and Design, " both of Government and Law; (says Mr. *Sacheverel*.)

p. 8

Now the End is always superiour to the Means,
Therefore Justice is superiour to the King, (says *Short-ways*.)

Therefore the People are so; for you know the People and Justice are Terms Synonymous.

Therefore they may Execute Justice when the King neglects it, for they always do it Impartially, they never *over-turn and destroy the end of Government*, nor Judge amiss in their own Cause!

There-

Therefore *Deposing Tyrannick Evil-Administrating Princes cannot be criminal!* and as to the *Learning and Honesty* of this *Performance*, let any *Oxonian* match it, and out-do it if he can. Especially taking in the *Design* they own, as *Short-ways* tells p. 14. "of maintaining their Just Rights and Privileges as *English* men, and by all lawful Means to oppose and suppress all sorts of Tyranny and Oppression, as well Ecclesiastical as Civil. Other *Designs* they have not, nor do we, or need we charge them with other, for this is sufficient to do the Business, if either their Writings or their Practices may be allowed to explain it. And because I do not love to make endless Repetitions, I shall refer my Reader for this Explanation to *Dissenters Sayings*, or if this is out of Print, let him consult *Moderation truly Stated*, where he may find such *unanswerable Proofs*, from such *Just Authorities and Plain Matters of Fact*, (which, tho' *Short-ways* boasts of, yet is only produced by his Opposers, and which Dissenters have but little to say to,) as make it out beyond a Contradiction, that Dissenters are by Principle and Practice irreconcilable Enemies to our Government in Church and State, declar'd Opposers of Liberty of Conscience, when they themselves have the Power in their Hands, and the bitterest Persecutors. So justly might Mr. *Sacheverel* "appeal to the Histories of our Kingdom, whether ever they gave the Church the least Favour or Quarter, when they had her under their Power.

In short, all Government in the Church, except their own Discipline is Tyranny. Let the worthy Mr. *Baxter* be my witness, who tells us, "That *English* Prelacy is the Product of Proud Ambition and Arrogancy, and contrary to the express Command of Christ; that it is a Government that gratifieth the Devil and Wicked Men; and that Bishops are Thorns and Thistles and the Military Instruments of the Devil. And "What is this Prelacy?

5. *Disput.*
p. 45
p. 36
Concord.
p. 122

Thanksg.
Serm. Oct.
14th
1651. p. 5

"Prelacy? (says Dr. Owen) a mere Antichristian Encroachment upon the Inheritance of Christ. And as for the State, every Government, and all even the mildest Administration is, in their Gibberish, Tyranny, if it does not pass through their hands, and is not managed according to their Humours. And their *Lawful Means* of *Suppressing Tyranny* are just of the same piece with their Definitions of Tyranny. For if Seditious Pamphlets and Practices, Slanders and false Representations, speaking Evil of Dignities, Cabals and Conjurations, hounding on the Mob on the Crowns best Subjects, and the like, be lawful Means, these they practise under Queen *A N N E*. If *Rye-house* Conspiracies, *Bothwell-Bridge* and *West-Country* Rebellions be so, these and more they have practised against Princes who frankly forgave them their Father's Murder, and their own twelve years Banishment. If usurping all Royal Authority, and maintaining a Bloody Civil War against their Sovereign, and at last, with an unheard of Impudence, arraigning him at their Bar, and beheading him at his own Palace-Gate; if these be *Lawful Means* we are sure they have made use of them. But then I pray what Means can be unlawful? These are the Diffenters gradual Steps in suppressing what they call Tyranny, and when we catch them upon the first Round of the Ladder, we may, without Breach of Charity, conclude, that they mean, as soon as they are able, to mount to the top of it.

Sixthly, *Short-Ways* will have it that my Lord Clarendon's History tells us that K. Charles I. brought all the Calamities of Civil War upon his own head. Bless me! what hideous Spectacles Prejudice and Prepossession are upon a Reader's nose! But when our Brother *Short-Ways* has laid these aside, has wip'd his Eyes, and is willing to see clearly, I would then advise him to another Perusal of that excellent and useful History, which he will find to be

be point blank against his Assertion, and particular I recommend to him p. 52, 71, 166, 206, of Vol I. by which it appears, that the King had remov'd every Shadow of a Grievance, and that the like *Peace and Plenty and Universal Tranquillity was never enjoy'd by any Nation*, till miserably interrupted by these Enemies of Peace with their Unjust and Unreasonable Clamours.

Seventhly, *Short-Ways* is under a great mistake when he tells us, in his Admirable English, That "The Bar-
"barisms and Bloudy Doings us'd with the Episcopal Party
"in *Scotland* amounted to few." It seems then there were *some* Barbarous and Bloudy Doings, and if there were *any*, her Majesty has too much Wisdom and Goodness to think them *Trivial*. But whether they were few or many, the Accounts of their Sufferings, and several Books that were publish'd not long after the Revolution, besides many Living Witnesses, will inform the Reader. And convince him, that many Clergy-men were outed and ill-us'd, not for refusing the Oaths to the Government, for they took them as soon as they came into *England*, but merely because in their Consciences they approv'd of, and adher'd to Episcopacy. And as for Presbyterian Justice and Moderation, I refer him to Mr. *Kirkwood's* Case, and to those Authorities and plain matters of Fact he so largely treats of.

Eighthly, Poor *Short-ways* was but little oblig'd to his Neighbours, when they suffer'd him to fall into so gross an Error, as to tell us that Dr. *Tennison* was that *Incumbent at St. Giles's*, whom the Bishop of *London* refused to suspend for Preaching against Popery. Why, every body can tell him that Dr. *Sharpe*, the present most Reverend Archbishop of *Tork*, was the Man. But alas! this truly Pious and Learned Archbishop has *honestly appeared* for the *Bill against Occasional Conformity*.

p. 18

Ninthly, What does *Short-ways* mean by making those Bishops who were sent to the Tower, the only *Refuge, Deliverers and Restorers* of the Church, together with the Bishop of London? Does not the good Man know that five of those seven were *Non-jurors*, and that the sixth, the now Bishop of Exeter, as also the Bishop of London, are none of his *Men of Moderation*, who appear'd against the *Occasional Bill*? It is very true that the Church has great Obligations to those worthy Prelates and their Brethren, who vote with them, who are, under GOD and the Queen, her Support; and their Temper is moderate in a true and Christian Sense. But I deny that they are *Short-ways Men of Moderation*, and therefore he's under a great mistake in supposing them to be so.

p. 19

p. 23

Tenthly, *Short-ways* is also under another mistake, when he tells us that Dissenters chose *War for our sakes, against King James II.* The Man would say, if he has any Meaning, for these People seldom express themselves in the Common Dialect; but he should say, that they chose *our Offices and Employments in Corporations*, to which by Law we only are entitled, and every body knows upon what terms they were admitted to them. He should say, they at last began to smell a Rat, and when they perceiv'd they were not like to be the Building, nor to rear up Presbytery upon the Ruines of the Episcopal Church, then they thought it time to shrink from under their Drudgery, and would be no longer the Scaffolding of Popery. So much for his Mistakes, for I will not at present screw them up to Fourteenthly.

p. 16

Now give me leave to laugh a little, and 'tis at his telling us, That *The Scots have an undoubted Right to the Presbyterian Establishment*, because forsooth! 'tis the *Original Protestant Settlement of that Nation*. Dont ye think that the Papists furnished him with this Argument and pay him for venting it? For allowing Original Settlement
to

to be a Right, 'tis like they may have a better Claim than the most antient *Presbyterial Consistory*. Unless Dominion is founded in Grace, and that no Rights or Settlements are of any value, except those which some People more peculiarly call *Protestant*! *Episcopacy is an English Encroachment upon them*, says our mighty Reasoner, our Protestant Dissenter; so is the Reformation, say the Papists. And neither Poor Episcopacy nor Reformation it self, have any thing to offer in their own Defence, save certain Arguments taken out of the Bible, and from the Practise of the Primitive Church. Whereby they pretend to prove, that their Charter allows them to take footing wherever they can obtain it peaceably and Christianly, that is, by dint of Argument, and by patient and heroick Sufferings, or else by Authority of the Lawful Magistrate, and this without being guilty of any Encroachment, or any the least Injury to the Peoples Rights.

But if Episcopacy is not to be restored in *Scotland*, against the Constitution of the Nation, by the same Rule it is not to be destroyed in *England*, since it is our Constitution. And then what becomes of that *Moderate Episcopacy*, those *Comprehensions* and *Uniting Projects*, which your *Moderation a Vertue*, your *Calamys* and other Dissenters are so full of? Certainly *English Men* have as good a Right to their Constitution as the *Scots* have to theirs, and, as we think, better Arguments to defend it, to be sure we have a longer Prescription. Nor know I what can be offer'd to the contrary, except that irresistible Argument, *Club-Law*, which pull'd down Episcopacy in 42, and unless the People, even the Scum of them, have a Native Right to set up what they please (how contrary soever to the Laws of the Land or to the Gospel) whenever they are but strong enough to execute their Projects.

p. 23

Short ways is grievously pinch'd when Mr. S. appeals to the History of our Kingdom, whether ever they gave the Church the least Favour or Quarter, when they had her under their Power; and therefore no wonder that he winches and flings to some purpose in a senceless Exclamation; tho Mr. S's words are modest and cool, there being nothing, except the Truth of them, that can excite his Passion; for it is his own and not Mr. S's Conclusion, that *Because they never shewed us Quarter, therefore We will revenge our selves.* Nor is there, it seems, any great hurt in Retaliation, when from a *Presbyterian* hand; *Short ways* himself can find a Reason for't in a neighbouring Kingdom, p. 17. But he may please to remember, that he and his Brethren have been told over and over, and I think our Practices in 1660 did shew we were in earnest, that the Church of England knows too well what Spirit she is of to render Evil for Evil. There can be no reason therefore why they are afraid of our Vengeance, but only because they are conscious that they justly deserve it.

p. 02

Short ways helps us to an extraordinary piece of News, viz. that the whole House of Peers, including the Lords Spiritual themselves, have told us that the Dissenters are no Schismatics. Suppose they had, which is more than he will be able to prove these two days, what then? it was never yet allow'd by any Christian Church, no nor by the *Presbyterian Consistory*, except when they got by't, that Lay men have a Right to determine such Points as these. As for Schism, to all those Authors he mentions, I'll oppose the single Charge of Schism continued, which he and his Authors may answer if they can. But it is no new thing to hear Men cry out for new Proof, and to take no notice of the old, tho it be more than enough. This is the Ingenuity of the Church of Rome, and that dearest Spawn of hers our English Dissenters. But before they make new Challenges, and threaten us with what they will

will do, it may become them to Answer, if not the Arguments, which perhaps may be too tough, at least, the plain Matters of Fact that are produced by Mr. *Wesley*, the *New Association*, the *Woolf*, &c. to say nothing of my Lord *Clarendon's* History, and the Accounts of their Antient Practises.

But these perceable Men who would persuade the World that they are *only upon the Defensive*, that they only oppose our *own Attempts upon their just Freedom*, do it seems take this *just Freedom* to consist, in writing and spreading about among the People, *Abridgments*, *New Tests*, the *True-born English-man*, *Shortest Ways*, *Legions* and a long & cætera of the like stuff; full of bitter Invectives, notorious Falshoods, and scurrilous Lampoons, on the Establish'd Church, the Government, and even the whole Nation, except a few Choice Men of their own Fraternity; and would have us believe that they have a Charter not to stand corrected, either by the Publick or Private Hands. 'Tis their *just Freedom*, good Men! and what pity they should be depriv'd of it! to combine against the Constitution, to get into Offices by violating the Intention of the Laws, and so at last into Parliament, that they may be able to Repeal them; whilst no body ought to take notice of these Practises, or to give them any interruption! For one may safely appeal to every sober and considerate Person in the Kingdom, to every one who is not led away by Noise and Prejudice, whether any other Attempts have been made than a necessary provision against their Rude and Open, as well as their Clandestine Attempts upon others? I would therefore desire them before they pretend to bring any Accusations against their Neighbours, to be pleas'd to Answer a few plain Queries. Not that they are the Tyth of what might be asked, but they are such as arise from the Pamphlet before me.

p. 14

1. Whether the Ecclesiastical Commission issued out in 1689, the first year of *the Nations Deliverance*, was not intended to *Invite and Compliment the Dissenters*? and if not pray what was its meaning?

p. 10

2. Whether one may not very innocently *beware of false Prophets*, who come in *Sheeps Cloathing*, since Truth itself has taught us, that *inwardly they are Ravening Wolves*?

3. Whether *he who enters not in by the Door, but climbeth up some other way*, is any thing else but a *Thief and a Robber*?

4. Whether any Man can lawfully Preach, who is not lawfully sent? and consequently, let the *Doctrine* and *Faith* be what it may, there can be no true Ordinances, where there is no true Ministry, nor any true Ministry, but where the Succession and Authority is derived from Christ and his Apostles.

p. 80

5. Whether a Causeless Separation from the Church be not Schism, and therefore whether *Occasional-Conformists* at least, if not other Dissenters, are not Schismatics?

p. 11

6. Whether Dissenters who us'd to exclaim so loudly against Lord Bishops, and the whole Antichristian Hierarchy as they call'd it, are reconciled to the Order and Dignity of *my Lords the Bishops*, or only to the Person of *my Lord of Salisbury*, &c?

7. Whether it is consistent with that Piety and Strictness, to which Dissenters have all along pretended, to Burlesque the Holy Scripture, and an Expression particularly applied to our Saviour [*the Zeal of thy House has even eaten me up*] rather than lose an insipid Jest upon Mr. Sacheverel?

p. 13, &c.

8. Whether it be Decent or Honest for those to accuse others of *foulness of Language* and *bitter Invectives*, &c. who are most notoriously guilty of the same themselves? and whether it were not fitter for them to take our Lord's Advice,

Advice, and to begin with the *Beam in their own Eyes*, e'er they attempt to give out the *Mote in their Brothers*?

9. VVhether a Man does not want Common Sense as well as Logick, and is not fitter to Cry Pamphlets about the Streets than to write them, who is not able to distinguish the *Phanaticism of the Dissenters*, or even the *Po-* p. 12, 13
pery of the Papists, from that which is Christian and Good in either?

10. VVhether Dissenters were only on the Defensive p. 14
and not the Aggressors, shall I say, in 41? I need not go so far back, even within this two years? Now to *State this*, I hope I may as freely *have recourse* to a *New Test of the Church of England's Loyalty*, as *Short ways* has to the *Occasional-Bill*. And we find in that Temperate and Unit-
ing Treatise, writ a few months after her Majesty's Acces-
sion to the Throne, and before there was a word of a Bill,
or any thing had been done or said against Dissenters; *that*
“tho' *Names* of Contempt have been often changed on
“either side; as Cavalier and Roundhead, Royalist and
“Rebels, Malignants and Phanaticks, Torys and VVhigs,
“yet the Division has always been barely *the Church and*
“*the Dissenter*, and there it continues to this Day.

11. Whether those Church-men who brought about the late Revolution did Well or Ill in't? If they did Well, why is it thrown in their Dish, why are they eternally reproach'd with it? If Ill, what's to be said but that they Repent, and for the future Detest and Abjure the Men and Principles that led them into it. But however it be, neither Papists nor Dissenters have any reason to reproach them, with that which was so conformable to the Principles and Practices, both of the one and of the other. And this leads me to the next Query;

12. Whether that same Revolution was founded upon Church, or upon Dissenting Principles? If the former, why

why are Church-men upbraided with forsaking their Principles, and breaking their Oaths, and so contemptuously used upon this Account, by the *New Test-maker, Short-ways* and their Fellows? For upon that Supposition, their Accusations are all meer *Malice, Forgery* and *Slander*! But if the Managers of those Times did not act by their own, but by the Dissenters Principles; then pray is this the best Usage you can afford your Brethren for coming over to your Principles and Practices? Does not the *Injustice, the Treachery, the Insults* lie at your own Door? Certainly if this is your method, and that you are firmly resolved against Joining or Uniting in any case, unless upon your own terms; and that it is not enough to comply with you in some things, unless we come over in all; your Exhortations to Peace, Union and Moderation, are only meer Cant, and have no meaning but to persuade or wheedle, to fright or force us out of our *own* Principles, that when you have gain'd your Point, you may laugh at us as Knaves or Fools for quitting them.

13. Whether those who by breaking down the Fences, admit such into the Church as are firmly resolved never to unite with her, till they have fashioned her after their own Model, do not indeed and most effectually, whether or no they design to do so, betray and weaken, and by consequence destroy her?

14. Whether, except we mean to wear the Bib and the Rattle you design us, it can ever be fit to forget 41, unless you will first condescend to forget the fatal Principles and Practices of those unhappy days? And now I think *Short-ways* has his *Numbers* returned him in full tale, and let him make his best o' them.

As for his *French Parallel*, p. 4. it is a mighty Compliment, and of the just size of the Men of his Party, towards the Queen and Church of *England*, whom he must think quite as well of as he does of the *French Monarch* and the Church

Church of *Rome*, or else he could never dream of such an odious Comparison. If he pleases I'll direct him to a more *parallel Case*, even the Practice of his great Forefathers in the *never to be forgotten* 41. Never to be forgotten, because they will not suffer us to forget it, since they repeat its Methods every day. Hideous Outcries of Popery and Persecution, when there was no fear of either from any but themselves, who intrigu'd with Papists at the same time that they falsely accused the King of it; and had it in their Hearts to persecute their Brethren, for we saw they did it with a vengeance when they got the Power. Scurrilous Libels and Lampoons spread throughout the Nation, neither better nor worse than our *Short-ways*, our *Legions*, and a whole Swarm of Wasps from the same hive, which I will not lose time to mention. They had their *Pryns*, *Burtons* and *Bastwicks*, as we have our *Tutch-ins*, *Stevens's* and *Desoes*, to corrupt the People and fire the Mob. With an unprecedented Insolence they arraign'd the Proceedings and invaded the Privileges of Parliament, Bully'd the House by posting up the *Straffordians*, which their Successors have imitated in their *Black-Lists*, to expose all who were not as mad as themselves, to the Fury of the Rabble; they had their Petitioners and Tumults, as we have had our Petitioners and Legions; they garbled the *House of Lords*, as others would now the *House of Commons*, till they got one after their hearts desire. There being no Difference, that I can find, between *those* Times and *these*, but that their Fathers had the Nation's Purse in their Hand, which, G O D be thanked, their Sons are not like to finger, so long as such an *Honest and Loyal House of Commons*, as the Nation is at present blest with, fills St. Stephen's Chapel; and this is the true Reason of all their Rage against this House, a House that us'd to be so much their Darling. But when their Forefathers

See Lord
Clarendon's Hist.

D

had

had got the Purse and Power into their hands, which is all that is wanted by their Successors, what followed? I tremble to think! a bloody Civil War, the Destruction of all Laws and Rights, and of the whole Constitution Ecclesiastical and Civil; Anarchy and Confusion, Tyranny and Oppression alternately; the most detestable Murder of the best of Kings, and, as far as their Power would reach, the Extirpation of the whole Royal Family. And if this is not Truth, or if it is not a very just and sufficient Reason, tho' not to retaliate, yet to secure our selves and the Constitution by all lawful and probable Methods, against the like Violence for the time to come, I desire *Short-ways* will be pleas'd to inform me. For that this was not the *readiest Method*, the *Shortest Way* with the Church and the Government, I hope even *Defoe* himself has not the Face to deny. And I must always be of opinion that this is the only effectual way to that *Peace and Union* they so heartily desire, this is what in truth they aim at, and mean by't, even the bringing all Opposers to truckle under them. "But that these Gentlemen should pretend to [nay really tread in] "those very Steps, and yet at the "same time be angry to be told they design the rest, is "imposing Things upon the World, too gross to go "down.

And now, after all that has been said, I leave my Reader to infer, and I think the Premises will warrant the Conclusion, that to lay open the Secret Designs of the Dissenters, which are conceal'd under the Colour of Conscience, and a world of other plausible Pretences; to pull off these Disguises, and to make all the good Laws we can, to defend us from their Treachery, as well as from their more open Attempts; as it is a necessary Duty which we ow to our Sovereign, our Church, and our Country, and even to our own Preservation, so it is in reality

reality the greatest Service can be done Dissenters. For besides, that it preserves the Publick Peace, in which they also have a share, it restrains them, if not from a *Malicious Inclination* towards that detestable Sin of Persecution, at least from being actually Guilty of it. A Sin which the good Men so much exclaim against, and which therefore no doubt the Devil is most apt to tempt them to. And consequently by some seasonable Laws, we may prevent that Destruction which this Crime will Infallibly bring on them, in this World perhaps, but to be sure in the next.

P O S T S C R I P T.

Concerning Moderation still a Vertue.

WHilst this Sheet was in the Press, *Moderation still a Vertue* came to my hands, which is not so properly an *Answer* to the *Pamphlets* it pretends to reply to, as a second Edition of *Moderation a Vertue* with some Enlargements, neither answering the Arguments nor disproving the Matters of Fact, but waving the one and recriminating upon the other; and therefore all that needs be said to't may be dispatch'd in the few remaining Pages, leaving the Enlargements to those whom they may concern.

The *Moderate Author* tells us pretty often, he *has prov'd* that which his *Answerers* demonstrate he has *not prov'd*, and the Reader needs only compare them to be satisfied I do him no Injury. But most Readers care not for this Trouble, so the last Word commonly carries it, tho the Force of the Argument lies only in the good Assurance. This is the Secret of Writing, and the true Reason why Writers, tho they are ever so solidly answered, will never be silenced.

Our Author has an admirable way of dispatching his Opposers ; those who take no notice of what is not to the purpose, he says *do not answer him* ; those who reply to every shadow of an Argument that is offered for his Cause by himself or others, he tells you are verbose. But he did wisely in over-looking *Moderation truly stated*, for to have consider'd it would have lost him one half of his Book. And it is very true that several Pages of it are *Verbose and Virulent*, for they are taken up in answering the Dissenters Arguments against Schism and Toleration in their own Words, and their Virulency against the Government in Church and State as by Law established. There you may find that those Expressions about Schism, which our Author is so offended at p. 21. are the very words of Mr. Edwards the Presbyterian.

I should be too verbose, did I reckon up all our Author's Mistakes and Disingenuities ; he tells us that the *Stater opposes all Moderation, and confounds it with Lukewarmness in the Essentials of Religion*. The next Page to that he quotes will shew him his Error, for there *Moderation* is made to consist in the *Proportioning our Esteem and Value of every thing to its real Worth*. Nay, he himself subscribes to the *Stater's* true Notion, in that very place where he misrepresents it, so that *Moderation* is still *truly stated*. But is not true that his Answerers allow no Moderation to Protestant Dissenters ; I have not the *Wolf* by me, and will not trust to my Memory ; but one of the other addresses the *Occasional Conformists with all the Good-will one Christian bears another*. And the *Stater* earnestly invites them to Union, and has a true Compassion for Dissenters in Conscience, believing the greatest number of the Separation to be of this sort. But for *Dissenters in Faction*, such as mislead Well-meaning Men, and disturb the Publick Peace, what Moderation can they lay claim to ? our Author himself will at least seem to be against them. All Disputes amongst Christians ought to be managed with Charity, Temper and decent Language, and it does not appear to me that the Author of *Occasional Conformity an unjustifiable Practice*, or the *Stater* offend against this Rule. 'Tis confess'd some Expressions are bitter, but it is only because they are true ; and our great Pretenders to Moderation can't justly complain of *disingenuous Reflections on the Dissenters*, till they have struck out those many

See Mod.
truly Stat-
ed, p. 81
Mod. still
a Ver. p. 4

many Pages of their own which are full of such Reflections upon the Church, and those they think fit to call *High-Church-men*.

Our Author tells us, that *Moderation a Vertue remains unanswered*, and that his Answerers *over-look the Principal Design, and some of the Principal Parts of it*. I make no doubt that those who have read the Answerers are of another Mind; for to say nothing of the two that he Replies to, the *Stater* has fully considered the *two main things* he says he *had in his Eye*; for to what purpose was *Moderation* rescu'd from those False Glosses which he and his Brethren had put upon it? Why was it *truly Stated*, but in order to *Recommend it*? And as for *Hypocrisie*, the *Stater* professedly Charges it on the *Occasional-Conformist*, endeavouring to make good the Charge from the beginning to the end of the Book; and the Reader it's like may think it is made good, whatever the *Moderate Author* may say to the contrary. For if a Pharisaical Profession of greater Purity, *Moderation*, &c. than our Neighbours attain to, and not coming up to these Professions, but being guilty of the very same Violence, Persecution, &c. which we unjustly impute to others; if pretending to do that on a Religious Account, which proceeds only from a Secular Motive; if crying out *Conscience*, when 'tis Party and Sinister Designs that move us; if this is *Hypocrisie*, the *Stater* has produc'd *incontestable Precedents*, that it lies at the Dissenters Door, and our Author has not yet clear'd them from the *Imputation*. And as for such as are *Occasional-Conformists*, but not to qualify themselves for a Place, tho' they may be free from *Hypocrisie*, our Author would do well to justify them from that *Unreasonable Separation*, that *Scandal*, that *Weakening of the Protestant Interest*, which is imputed to them.

He owns that a *formal Answer* is made to his *First and Second Chapters*, so that I shall say no more to them but only this, that the Case of our Lord and his Apostles in relation to the Jewish-Church being clearly *Stated*, and in a few Words, the *Stater* proves to him in return to his first Proposition, that his *Precedents* are not to the Purpose, which he himself as good as owns by allowing them not *Parallel*; for, (as he has been told) how *Sacred and Incontestable* soever they are, they can be

no.

no *Warrant* but in a *Parallel Case*. And as for this and the other Arguments, whoever will be at the Pains to compare them, will find that they are not at all weakened by his late pretended Answer.

Nor are his other Propositions *over-look'd* or *unanswered*, so far as a Modest Respect to our Law-givers, in not determining of what was under their immediate Consideration, would allow. As for the Third, how formidable a Creature his *Occasional-Conformist* is, has been fully consider'd, and the Estimation made from Men of his Principles when they were in Power*: nay even from the Dissenters own Opinion of one another†, and from their present Declarations||, and Practises compar'd with their former. And since he affirmed, that the Difference between the Church and the Dissenters is inconsiderable, the proper Inference was drawn from it, they were intreated for their Countries sake, for GOD's sake, and even for their own, to heal our Breaches, and not to keep up a Separation and stand out against their Lawful Superiors, since they allow our Communion is not Sinful, and that Union at this time is so very necessary.

O. C. unjustifiable,
p. 51. and
Mod. truly
Stated,
p. 37
* *Ib.* p. 62.
65 to 79
† p. 51, 52.
80
|| p. 88, 89,
90. 95. and
elsewhere.
p. 49, 50.
60

In answer to his Fourth, he was told that a Government can never be well served, when those are employed on Publick Trusts, who do not approve, or heartily assent to the Constitution; that the Ecclesiastical Government is a part of our Constitution, and that Men who approve it but *Occasionally*, and *Statedly* dislike it, will Serve it accordingly.

p. 31

To the Fifth it has been said, that if *Non-Conformity* were only a Matter of Conscience, Dissenters might be brought off it by coming *Occasionally* to our Churches, and observing how much more edifying our Worship is than their own: But *Occasional-Conformity* is made an Engine to promote Secular Interests; and for the Reasons above, it Weakens and Undermines the Church, and keeps up our Divisions.

p. 95

p. 95, 96

How our *Moderate Author* can allow himself to be so Peremptory in condemning a Bill that had pass'd a House of Commons by a great Majority; and whose Subject Matter the Lords approv'd so far forth, as to condemn *Occasional-Conformity* merely for a Place, and to consent to exclude *Occasional-Conformists* from the Government, tho' they cou'd not agree to other Circum-

p. 34. 98
(see also
their Pro-
ceedings)

Circumstances, I leave him to consider. And it is very strange, that he a *Stated Dissenter*, shou'd be better acquainted with the Church's Interest, and more concern'd for it, than her Constant Members and Dutiful Sons; This is a Paradox too gross to pass upon us. p. 37 to 40.
82

His seventh Proposition, wherein he gives Examples of Dissenters employ'd in most Governments, the *Stater* thought might be let alone, till he had accounted for the Precedents brought him of the Tricks that the Dissenters have play'd us in our own Country, whenever they got into Office, and were strong enough to shew their skill. But another Answerer has more particularly shew'd him, that the Precedents he concludes with are no more to the purpose than those he began with, for there are no *Occasional Conformists* among them, to the Point I should have said, for they may serve the purpose of amusing the simple and inconsiderate. p. 99
O. C. unjust. p. 52,
to the end.

In sum, the Cause our *Moderate Author* undertook, has been fully examined, First as to the Religion of it. Mistaken Moderation has been exposed. The Artifice for pleading so mightily for Moderation has been detected, and of producing our Author's pretended Precedents for it; as also how its pretended Advocates treat those whom they cajole under this pretence. Moderation has been defined and truly stated, with relation to Zeal, Order and Decency. It has been shewn how far Scripture-Moderation is concerned in our present Controversie. Our Author's Precedents have been examined, and no Resemblance found between them and our *Occasional Conformists*. Examples of a nearer Likeness have been brought him from Scripture, such as *Korah's* and his Separatists, the Worshippers in high Places, &c. And an eminent Example in *Nehemiah*, of an honest and couragious, a regular and steady concern for the Church of GOD, has been recommended. Our Author has been directed to *St. Paul's Laws for Uniformity*: has been told the difference between the Apostles Compliances, who were Governours and might determine such indifferent things as they saw fit, and the unnecessary and unauthorized Separation of a number of People, from such as have the Rule over them. It has been shewn that the Separation is groundless, even upon their own Principles, and by the declared Opinions Mod. truly Stated,
p. 1 to 26
p. 5, 10, &c.
81
p. 2
p. 17
p. 81
p. 6 to 10
p. 10 to 14
p. 14 to 20
p. 20 to 25
p. 21 to 24
p. 25
p. 19
p. 59, 60

p. 43. 55, of their own Authors. And the *Moderate Author* is now desir'd,
 &c. since he thinks his Answerers Arguments defective, to reply to
 p. 61. what Mr. Calvin, Mr. Baxter, the *Presbyterian Ministers*, Mr.
 p. 57 *Edwards* and others have writ against Schism. And let him
 p. 53, &c. tell us, if he can, and if he thinks fit to discover the Secret,
 why they still keep up a *Division*, since by their Practices they
 allow that they can lawfully communicate, and by their Prin-
 p. 55. and ciples are therefore bound in conscience to submit; and since they
 60 themselves confess that *Divisions* are so pernicious, at this time e-
 p. 33 specially?

Their Reasons for Separation, such as Human Mixtures, sin-
 p. 40, &c. ful Impositions, greater Edification, have been fully answer'd.
 The evil Effects of these Pretences have been shewn from Mr.
 p. 61 *Baxter* and others of their own Writers. The true Reason of
 p. 51 to 60 them has been laid open. Their Objections against the Litur-
 p. 44, &c. gy have been answer'd; their *Call* examined; their *Gift of Prayer*
 60 shewn to be either a meer Humane Art, or else a Blasphemous
 p. 44 Pretension; it has been made appear, that the Want of Disci-
 p. 46, 47 pline, which they so loudly complain of, is to be imputed to
 p. 45, 46 themselves, who weaken the Authority of the Church, and
 hinder the Effect of her Censures, by their unreasonable Sepa-
 p. 47 ration. It has been shewn what Conscience is; and how they
 p. 48, 49 quit their pretensions to Conscience to threaten us. They
 p. 36 have been told of the Church's Charity and Readiness to re-
 p. 37 ceive them into her Bosom, in the Spirit of Meekness; but
 that, how willing soever she may be to condescend to their
 Weakness, 'tis impossible for her to reconcile Contradictions,
 or to give them Satisfaction, till they agree among themselves
 p. 50 to 54 what will please them: for, except in opposing the Church,
 p. 51 they are as opposite to one another as they are to us. They
 p. 43. 51, accuse one another of Impositions and Persecutions. When
 52. 80 they themselves are in power they violently exclaim against
 p. 55 to 59. Toleration, and will by no means allow it, exposing the great
 64 Evil of Schism. They are therefore earnestly exhorted to U-
 p. 53 to 59 nity and render'd inexcusable if they neglect it. And as the
 p. 49 to 51 Toleration does not excuse the Schism, but only takes off the
 p. 50 Penalty that the Laws inflicted upon Nonconformity; so it is
 p. 91, 92 made appear that Faction, not Conscience, keeps up our *Di-*
 p. 95. 116 *visions*.

Secondly,

Secondly, the question concerning Occasional Conformity has also been examined, with relation to Policy and the Civil Government, and since the Welfare of the Nation depends upon the choice of the Hands through which the Administration passes, it has been made appear, that those only who are satisfied with the Constitution and heartily approve it, will serve the Government faithfully and support it. And that since Occasional Conformists are not well-affected to the Ecclesiastical Government, which is a part of the Constitution, they are not fit to be trusted by it. Nor are they better Men than their Neighbours, as our Author would insinuate. Hypocrisy, which is prov'd upon them, being a great Immorality. Their sinister Intentions towards the Constitution, is also prov'd from their former and present Actions; whereby is shewn that the Constitution is that which they really fall foul on, whatever their Pretences may be, and that nothing but its Ruine will content them: that, in order to this they began to cry out of Persecution in Queen Elizabeth's Reign, by which, as an *Independant* tells us, the *Presbyterians* mean the being *not suffer'd to oppress their Brethren*. Their evil Behaviour towards that Queen and her Royal Successors, even to her Present Majesty is shewn. As also that they never wanted the Will, when they had the Power to hurt; For they declare against Neuters, and persecute all who will not comply with them.

Nor are their Principles better than their Practices, as has been prov'd at large in their own Words. You have a Specimen of their ill Language and Spite to the Church, to the State, nay even to Parliaments, as well as to K. Charles I. whose Murder they justify even to the last. Our Author indeed, in this his second Edition, gives us an Abhorrence of this Wicked Action (or, in his moderate Language, the *Tragical End of that unhappy Prince*) subscribed by about sixty Ministers in their *Vindication*. But is it not this very same *Vindication* that tells us, p. 6, 7. *That it was the woful Miscarriages of the King himself (which we cannot but acknowledge to be many and great) in his Government, that have cost the three Kingdoms so dear and cast him down?* So that it seems all they dislik'd was only the *present way of Tryal*. For those godly Ministers threw the King's pretended Miscarriages in his dish, even in his greatest Affliction: and that they may not be for-

Vol. 1. p.
166. 206,
207. also
p. 52. 53
p. 71. 90.
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got, our Author gives an invidious List of them, p. 80, 81. But if he had any Ingenuity or Respect for an Injur'd Prince, her Majesty's Royal Predecessor, from whom she derives her Blood and Crown; nay, if he had but any regard to Truth, he would also have told us, from the same noble Historian he mentions, that the King had redress'd all their Grievances, and granted all they could ask; that the things so much complain'd of, (as Tonnage and Poundage) were no more than had been done by the King's Predecessors without any exception; and that the like Peace and Tranquillity was never enjoy'd by any Nation, till these Peaceable and Moderate Men, as they would be thought, put all into a flame. But supposing that excellent Prince had been as bad as the worst of his Revilers would represent him. What then? Neither the Laws of GOD nor of the Land, gave his Subjects any Authority to use him as they did. Supposing then that the Presbyterians had no Design upon the Life of the King, when they despoil'd him of his Sovereignty, will this excuse them? It would not excuse them in an ordinary Case; for he who being about an Unlawful Action, shall happen to kill a Man tho' undesignedly, is reckon'd Guilty of the Murder before GOD and Man. And truly I think there could not have been said a more severe and spiteful thing against the Revolution in 88, than the supposing as our Author does p. 82, that it can't be justified but by justifying the Parliament in 42.

See Mod.
truly Sta-
ted, p. 79
p. 89, 116

1b p. 38

p. 89

p. 84. 90.

96. 101.

105. 112

p. 96, 97

p. 101

p. 90, 91. 96. 98 p. 90. 96

Our Author then approves those Principles and Practices that brought a Royal-Head to the Block, and that is granting all that his Answerers desire: for certainly her Majesty and all her Faithful Subjects ought to be upon their Guard against such a Moderation as this. These Moderate Men once gave us a fatal Example of their *Short-way* with the Church; they have not quitted their Designs against her; her Destruction is their Fundamental Principle; 'tis to own their Adherence to this, that they keep *Stated Communion* with Dissenting Congregations, as Mr. *Calamy* lately own'd; all which have been prov'd upon them. The Artifices they formerly us'd, and have of late renew'd, have been display'd, their way of making Tools; Aspersing those who hinder their ill Designs; their Encroachments; Clandestine Arts to bring about Alterations; their

their Methods and restless Industry in Ruining King and Kingdom in 41, which are but too plainly repeated. So ill Use do they make of the Church's Moderation; so little are they to be won by Condescensions, which cost the Martyr his Crown and Life; whereas Queen *Elizabeth* preserv'd hers by Resolution, in keeping up Establishments, by Firmness and steady Conduct. It is shewn therefore how necessary it is to be upon our guard, since we had a dismal instance that the worst Consequences have proceeded from inconsiderable Beginnings. That no ill Usage of theirs shall tempt us to use them ill; but it ought to make us so wise as to secure our selves against them, without any Design upon their Toleration. The granting of which was certainly a great Instance of the Church-mens Temper and Charity, how ungratefully soever it is received, and what should provoke them to recal what they granted so freely? The Church, as our Author has been told, abounds in Charity and Moderation, even in his Sense, towards *Conscientious* Dissenters; but what should hinder her from restraining the *Faction* Dissenter from doing mischief, since even our Moderate Author will not undertake his Vindication? Which Distinction is as old as Queen *Elizabeth's* days, and was first made by her Ministry. All Contentions and the Struggles of Parties being indeed only kept up by a few leading and self-ended Men, who have no other Aim, whatever they may pretend, but their own Interest, as has been prov'd. Tho nothing can be more ridiculous than this Practice of Lewd and Self-interest-ed Mens pretending to be Patriots. And if there appears any Bitterness in this, it arises only from the Plainness and Force of Truth, which ill Men cannot bear, tho it be the greatest Charity.

They have also been told what may be fit for them to do, if they would have their former Practices forgotten; and that eagerness after Offices is no good Sign of deserving them. The Opinion of the Lords and Commons concerning *Occasional-Conformity*, and the Bill that was brought in against it, has been collected. And it has been made appear, that if the Church's best Friends may be Judges, this Bill was not against, as our Author would suggest, but very much for her Interest; it has been shewn why Reasons for the Bill, and for maintaining

p. 116 the Establishment, have been produc'd; and such as may
 p. 110 weigh with Men of Estate and Interest; tho' they have not
 that Sense of Religion which all of us ought to have; the Com-
 mon Objections are answer'd, and shewn to be Sophisms; nor
 would this Bill have brought any new Incapacity upon Dissen-
 ters, it would only have declar'd that Incapacity they have
 p. 99 brought upon themselves. And the Reader has no doubt by
 this time collected from the Premises, that the Reason why
 Pagan Princes might safely employ Jews and Christians, does
 p. 99, 100 by no means hold with respect to our Dissenters.

To conclude, the Author ought either to disprove the Au-
 thorities cited out of their own Writers, or else to prove to us
 that the Modern Dissenters have deserted the Principles, and
 do not approve the Practices of their Fore-fathers, who
 began with the same Pretences, that our Moderate Author
 uses, Reformation and Gospel Purity; tho, notwithstanding
 all these Pretences, it was Secular Interest that abolish'd Epi-
 scopacy and set up Presbytery, as he fairly owns, p. 82. But
 till this is done, he must allow us to make all the Provisions
 we can, that they may never any more Triumph in the Ruin
 of GOD's Church among us; and this is truly the State of
 the Question, which I leave to the consideration of all Impar-
 tial Readers.

F I N I S.

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